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EDITED BY
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The Jaina Gazette

VOL. XXX No. 11. | MADRAS: NOVEMBER 1933. | WHOLE No. 336.

Mr. C. R. Jain's account of his activities in America

7—8—33, 9-30 P.M.

I am now in New York.

The landing took place from 1 p.m. to 3-45 or 4 p.m. The delay was due to the examination of Passports on the ship by the American Immigration authorities. Now there was the customs examination. It was after 5 p.m. that Mr. Jwala Prasad and I came to this hotel.

A letter from Mr. Kedar Nath Das Gupta who is one of the Secretaries (?) of the Religious Conference directed me to this hotel. It was received on the ship, and saved us all the bother. The Taxi fare in New York is very reasonable. It is 15 cents for the first quarter of a mile and thereafter 5 cents for every quarter mile. A cent is equal to about a half-penny, or $\frac{1}{2}$ anna. Our taxi cost us both 2 dollars and 75 cents. A dollar is equal to 100 cents and about Rs. 4.

Before leaving the steamer I met the Norweigian gentleman again. I shall now send him one of my books to read. He says he is interested in the subject. I also think he is. I

met a Roman Catholic priest also to whom also I am going to send one of my books. But I doubt if he is open to reason.

Tips to the stewards on the Europa came to about £ 1 each.

The voyage took 4 days 19 hours and 45 minutes in all. The average speed was 26·70 knots per hour. The distance was 3091 knots. I have now obtained the dimensions of the Europa which are as follows :

Length	...	938 feet.
Breadth	...	102 ,,
Displacement		56390 tons.

One knot I think is equal to 8/7 (a little over a) mile.

9—8—33, 4-30 p.m.

For two days I have not been able to write anything. Yesterday was spent in making the arrangements for the journey to Chicago and in looking about.

New York has been very excellently planned, and there is very little danger of one's losing one's way if one can just manage to understand the plan on which its streets are ranged. North to south the city has been divided off into several Avenues, which run almost parallel to one another throughout their length. East and west there are streets which are numbered from one end, in consecutive order. The only irregular street is that known as Broadway, which cuts across through the fifth, the sixth and the seventh Avenues. By noting down mentally your own position at any time in regard to the avenue and the street, you can easily work out the direction which you should take to proceed to your destination. This is not possible in other cities, because of the names of the streets which do not indicate direction.

As stated above I spent most of the time in making arrangements and in trying to understand New York. In the morning the first thing I did was to send a post card to the Norwegian gentleman who appeared to be interested in the

study of Religion, and a book (the Right Solution) to Revd. Husnik. After this I took my breakfast of bran flakes, milk and fruit. Mr. Jwala Prasad was ready by this time, and we started together.

We reached Thomas Cook's Office easily, and from there we visited the office of the Lackawanna Railway Coy., and finally reached our hotel about 2-45 p.m. I purchased about Rs. 3 worth of fruit, and had it sent to the hotel. On reaching my room I changed my dress, and got into my sleeping suit, as it was very hot, and then settled down to a very satisfying and cooling meal of fruits, green peas and raw celery. The peas were wonderfully sweet, and tasty, and I ate quite a lot of them, uncooked of course.

The Evening Sun (price 3 cents, which is about an anna and a half) gave the news of the world, including the arrest of the Mahatma and his son and of other congress men and women.

A cooling shower came down about 6 p.m. A little later I went out and had a cup of tea and some bread and butter at a Cafeteria. These cost me about 5 annas. Then I returned home and went to sleep.

This morning I was up early and after a bath and the *Samayika* ate a fruit breakfast in my room, and then went down and had some bran flakes and milk and tea in the restaurant with Mr. Jwala Prasadji. The restaurant is quite a nice one. One can easily get a variety of vegetables and fruits at all times there. The salad I had for my luncheon yesterday (which I forgot to mention in its proper place) was very nice indeed. It was a late luncheon and I made it a light one; but it was very satisfactory. This hotel is well-situated, and is within easy reach of all important places. The design on this sheet gives some idea of Newyork, and of some of its lofty buildings, sky-scrappers as they are called.

I have booked my railway journey to Chicago and taken the ticket. Mr. Jwala Prasad has taken his ticket. We leave on Monday morning by the 10 o'clock train.

After breakfast Mr. J. P. Jain and myself proceeded to see Newyork with one of the excursion parties, at a cost of one dollar (about Rs. 3/4) each. We saw a good bit of the city.

Newyork is a strange city. Its special features are its tall buildings, mixed population and the elevated railways. It reminded me of Bombay more than of Europe. In some respects it is like Portsaid. It is not as clean as London, or Paris or Berlin; but its streets are very regularly arranged. One misses the little gardens which are a feature of London houses, and the heat is terrific at present.

This afternoon a little misapprehension occurred. A person phoned to me. I thought it was Mr. Bridge who is visiting me probably tomorrow; but the noise was so great from the street traffic (although my room is situated on the 15th floor) that I could not catch his name and message correctly. He was there to say that he would not be able to see me tomorrow. After his departure it occurred to me that he was not Mr. Bridge but the Norwegian gentleman to whom I had written yesterday. I had asked him to come and see me; and perhaps he only wanted to say that he could see me to day if I was free to do so. I shall have to write to him again, to explain the cause of the error, or to send him a book to read. I have just discovered that I have not got his address with me now. What I did to it I don't know. Perhaps tore it up carelessly. It is a great pity any way. Perhaps it is *Karma* in operation only.

10—8—33, 4–30 P.M.

I had after all not destroyed the address of the Norwegian enquirer. It was found among my papers after I had put aside this diary yesterday. There and then I wrote a letter and sent a book to him for his perusal. I suppose he must have got it by this morning, unless he has not called at his business address to-day.

Last night I took only a little tea and ice cream but no dinner, as none was needed. I did not see Mr. Jwala Prasad,

and so went out for a stroll, and finally went into a play-house, returning at about 11 p.m. when I went to sleep right off.

This morning I spent a couple of hours in the National Museum trying to see if there was any basis for the statement that huge human skeletons were kept in an American Museum. This museum certainly has got nothing like a huge human skeleton.

On return from the Museum I took some luncheon at one of the Cafeterias. I had water-melon, mixed vegetable salad, ice cream, bread & butter and tea all for 45 cents, which is about Rs. 1/8. The salad was especially nice, ample and gratifying.

Mr. Bridge who was expected to come to-day to see me on behalf of the Fellowship of Faiths has not put in an appearance thus far. But he may come later on; or he may have altogether abandoned the idea of coming to New York on business to-day for some reason. He will certainly not come expressly to see me.

I feel disappointed at having nothing to do. No arrangement has been made by any one for my lectures here in New York; and I, of course, cannot be expected to do anything myself in a strange city and in strange atmosphere. I also think that the present hot season is not at all suited to a lecturing program.

I am expecting a letter from Mr. Kedarnath Das-Gupta from Chicago in answer to mine, asking him to arrange for my lectures in that city at least. Perhaps I shall have his reply to-morrow or on Saturday.

I shall stop now, as there is nothing more to write about at this time.

11—8—33, 5 P.M.

I did not see Mr. Bridge yesterday at all, nor have I seen him to day. I suppose he could not come to New York.

But last evening Mr. Sommer met me in the Hall of this hotel, and we went up to the roof garden at the top of the

building. From that height, New York presented a very charming spectacle especially when lights were lit up a little later. One of the most attractive buildings to be seen was the Empire State Building which has no less than 116 (one hundred and sixteen) storeys.

Mr. Sommer is the gentleman who was to meet me at the landing place on my arrival last Monday at New York. He is not at all interested in Religion though we had a little talk about it. He thinks that every body has his own religion and none is desirous of knowing (much less acquiring) another man's creed. "Look," he said, "this hotel has eighteen floors, and about 1800 rooms; but you will not find the 13th floor, nor a room which is numbered 13 on any of the floors. This is because of the popular superstition. Nobody will live on the 13th floor or in the 13th room on a floor!" This is quite true; there are in reality only 17 floors in this hotel; one to twelve, then fourteen to eighteen! But the 13th is missing; and the 13th room is also similarly missing; all other numbers are surely there.

I learnt from Mr. Sommer that Mr. J. C. Chatterji (author of the Hindu Realism) was living in New York. This morning I tried to ring him up, as his phone-number is given in the Directory. But got no response. Again I tried to phone to him about 4 p.m. but again there was no response. Perhaps he is out on a holiday. I was pleased to learn that he was a professor in the Columbian University here in New York.

Last night I slept from early evening (9 p.m) to 6 a.m. After breakfast Mr. Jwala Prasad and I visited the Zoological Gardens at Beonx Park. It started raining and I got wet, as I had no umbrella with me. So I came away at about 2 o'clock reaching the hotel at a few minutes to 3. On the way I took a cup of coffee and bought a bag of salt for 4 cents (2 *annas*) and some strawberries for about 20 cents (9 *annas*).

This evening I shall go with Mr. Sommer to dine at the Ceylon Restaurant which is patronized by some of the Indians. It is now 5-19 p.m. So I shall stop now.

12—8—33, 10 P.M.

There is very little to add to-day. The dinner last night was quite good. Mr. Sommer and I returned to the hotel at about 10 p.m. Then I went to sleep, but the sleep was disturbed and I did not sleep long enough. So made up for it by sleeping during the afternoon.

In the morning Mr. Jwala Prasad and I had a walk up to the eastern extremity of our locality where there is a river. From there we went to Thomas Cooks in the fifth Avenue, and thence to see the Statue of Liberty which is very high. We went again to catch a breath of the refreshing cool sea-breeze at 7 p.m. to the harbour where the Statue of Liberty is placed. We have just returned 'home.' So the day has been quite uneventful. A letter from Mr. K. N. Das Gupta which came by air-mail informed me that he will make arrangements for our stay at the International House at Chicago. We shall go to that hotel surely.

Mr. C. Natarajan is expected here to-morrow and a dinner has been or is going to be arranged in his honour on Monday evening. Mr. Gupta asked me (in his letter referred to above) to stay and speak at the dinner; but we have our programme fixed up and are leaving for the Niagra Falls on Monday morning.

As there is nothing else to be done here, I am going to visit to-morrow the famous Coney Island which is about 12 miles distant from this city.

I am stopping now as there is nothing more to write about.

13—8—33, 6 P.M.

Another day of inactivity has passed. In the morning the hotel staff informed me that Mr. Bridge had called

yesterday in my absence. I don't suppose I shall see him now, especially as I am leaving to-morrow.

This morning Mr. Jwala Prasad and I went to see Coney Island. It has a sandy beach on which, according to a rough estimate of mine, about a hundred thousand people were bathing at the time. I missed Jwala Prasadji somewhere on landing at the island. He has not yet returned; perhaps he has gone to another island in the boat and did not land with me at Coney Island.

To-morrow we are leaving for Chicago, but we shall halt on the way to see the world-famous Niagra Falls near Buffalo. On the 16th instant we shall reach Chicago. My first speech there, will be on the 18th as it has been arranged for me, by the Chicago executive and Mr. Kedar Nath Das Gupta. I shall write nothing more to this Journal now till I am in Chicago.

But I must not omit to give some idea of the statue of Liberty which has been erected at the mouth of the New-York Harbour. It is 151 feet high, and there is room on its head for a gathering of 40 people. In the torch which it carries in its hand 14 persons can stand together at one time. It is made of some metal, and is gift from the French People to America, that is to say, to the United States of America.

18—8—33, 2–50 P.M.

I have had no time to write this journal since leaving New York. Now I am able to do so.

On the evening of the 14th inst. we halted at Buffalo which is about 400 miles from New York. Mr. Jwala Prasad and I are still together. The journey was quite comfortable. The train travelled at the speed of about 50 miles an hour. We spent the night at Hotel Huron. We were recommended Hotel Worth at first; but we were told that there was no room available in that hotel on getting there. I am inclined to think that they did not want us, and the rest was an excuse.

On the 15th we got up early in the morning and took an electric tram car to the "Falls." The distance is a little over 25 miles, and the car did it in one hour and ten minutes. We had started without breakfast for fear of losing the first car, and so the first thing we did on getting down from the car was to have some milk and bread and butter. Mr. Jwala Prasad is very fond of orange juice and I think he found it to his liking there on the Nigara refreshment stall.

At the charge of a couple of dollars each we engaged a taxi and drove out to see the sights. The trip took us two full hours, but the sights seen were simply wonderful. No doubt the "Falls" are famous. They present a most enchanting spectacle of natural magnificence the like of which I have not seen elsewhere. There are falls everywhere; all round you the water is falling down in ever alluring ways. On the Canadian side, the spectacle is seen in its most delightful form. The lake occurs in the boundary between the United States and Canada, and you can pass from one country into the other by crossing a suspension bridge over the Gorge. A tunnel has been dug in the rock directly under the falls on the Canadian side and four different places are provided (in the tunnel) from where the falling avalanche may be viewed without danger. Tens of thousands of tons of sparkling water, lit up by the sun's rays, as they try to penetrate through its curtain, fall from more than a hundred feet above your head, and rushes away underneath, raging and swirling and making small eddies all over. The scene is simply one of fascinating beauty!

In the afternoon we saw one of the local picture shows at Buffalo, for we did not know what else to do to pass the time. The train for Chicago left at 7-45 p.m. We managed to secure sleeping accommodation in one of the Pullman Cars at the cost of a little over five dollars and a half each, over and above our tickets, and slept all the way till early morning. The sleeping

compartments were practically turned into rooms with curtains, screening one from the other. Complete sets of bedding, including clean sheets and pillow cases, were provided, and mattresses were spread over the seats. The upper bed (berth will not be the proper word to use here) was sufficiently far away to leave plenty of room in between.

Chicago was reached at about a quarter to eight; there was some delay in obtaining the baggage a part of which had been sent direct by an earlier train; but at last we reached our destination by 9 o'clock.

Mr. Kedarnath Das-Gupta was in the lounge, and was expecting us though we had not informed him of the hour of our arrival. We occupied two rooms on the eighth floor in the International House, which is a students Union in the University of Chicago; but the students are going away on holiday in a day or two, as the University has closed or is going to close for the Summer Vacation. The farewell dance is taking place to-morrow night.

This place is a very delightful one. It is far away from the bustle and noise of the city, and is an exceedingly clean and tidy place. But the students do not seem to be interested in religion, except as a matter of curiosity. I spoke to a girl whom I met at luncheon in the Dining Hall, and offered to lend her one of the books, but she did not wait while I went up to fetch it. However yesterday she apologised for going away. I have placed a copy of "The Right Solution" in her letter tray in the hall. Perhaps she will read it.

Last night I met an elderly man in the passage outside my room; and loaned out a copy of the "Original Christian Teachings" to him. He said he would read it during the night. But I have not seen him since.

I have to make a short speech this evening at Morrison Hotel. There are four speakers, one of them being the Secre-

tary for Agriculture. So I suppose I shall get about ten to fifteen minutes for expressing my thoughts.

I do not think there is anything else that I might write usefully here. This morning I went to the city, and yesterday Mr. Jwala Prasad and I went to the Exhibition. We went in the afternoon. The sun was very hot; but later on thundery weather supervened and I came away at half past six. Mr. Jwala Prasad became parted from me in the show, and I saw him in this house about two hours later. He will go with me to Hotel Morrison this evening. I shall stop now. If I get time I may write more this evening before going to bed; otherwise to-morrow.

19—8—33, 3–30 P.M.

Last night's meeting took place at Morrison Hotel. I was given 15 minutes to speak. I am inclined to think that certain people were struck by what I said during that short period. I had asked the president for 5 minute's extension but he flatly refused, though he could have easily done so. This was before I was called on to deliver my speech.

The last speaker was the Secretary for Agriculture. He spoke on the need for greater employment of machinery and for sympathy with human beings; but did not say how it was to be engendered. At the end of his speech the President stood up and said that he invited all to stand up too and say with him to the Secretary for Agriculture the words; from my heart and head I bow to thee! I stood up too to avoid being noticed, but kept silent and at an early opportunity told him that I could not find it in my heart to agree with all he had said, but admired his ability and the way he got over a difficuly which presented itself in the course of his speech.

Many people mostly Americans spoke to me after the breaking up. Some have even expressed a desire to join my classes. There were some Indians too in the gathering.

One of them Raja Jai Prithvi Bahadur Singh of Nepal has asked me to join a dinner party given in his honour by the India Society of Chicago. I am to go as his guest. He was also one of the speakers at the meeting. I have accepted the invitation.

I made no notes for the speech of the last night. Its purport however was to show the antiquity of Jainism, the purport and aim of the Jaina doctrine, and to tell the audience that I was going to stay for a whole month and to serve them with lectures and classes if they would like to attend them. I also told them that Jainism could be relied upon to solve most even if not all of our troubles easily. I went to bed after 12 last night.

This morning I found the copy of the "Right Solution" in my letter tray without a word whether the girl had read it or not. I doubt if she found time to do so.

Mr. Creutz has returned the book sent to him from New York with a complimentary note regretting that he could not see me before I left New York and hoping to meet me again to settle some of his doubts. If I get time I shall try to see him in New York before sailing for London.

20—8—33.

The dinner last night was a nice function on the whole. A drink made from Yoghurt (*dahi*), rice, some kind of preserved fruit (*murabhâ*) and a little *halwâ* made a nice little meal for me. Tea was served with the meal. The party consisted of about 30 people. There were four speakers. One *sufi* (Mr. Bengalee), a Mr. Shukla, Raja Jai Prithvi Bahadur Singh of Nepal and myself. We were all from India. I had something like 15 minutes given to me. I spoke on the Jaina Doctrine of the Ratna Trai of Right Faith, Right Knowledge and Right Conduct; and showed its correspondence in the Biblical text "I am the Way, the Truth and the Life." I also showed how enemies can be turned into friends by means of the true reli-

gious understanding. A Mr. Meyer, Attorney of Ohama, after the lecture bought one of my books. Several ladies also desired to talk to me. Some of them have been invited to tea by me to-day; others who cannot come to-day will come tomorrow.

At 4 p.m. yesterday Mrs. Baker and Mrs. Hoff came to see me. We had tea together and a long talk on different subjects including religion. Perhaps Mrs. Baker will arrange for some lectures at her place.

Mr. Kedar Nath Das-Gupta told me last night that Mr. Weller, (the Secretary of the Chicago Committee) could not arrange for a room for my classes before Monday week next (that is, the 28th instant), but on my pressing the point Mr. Das-Gupta said that he could place his own room at my disposal. But probably that would be inconveniencing him too much. However I shall see what can be done by Tuesday next.

At 6-15 p.m. Mr. Baker came in his car and drove me to the Banquet Hall where the dinner was held last night. Mrs. Hoff also joined the dinner party.

22—8—33, 5–39 P.M.

Yesterday I got no time to write anything.

At 11 a.m. I left to see Mr. Kedar Nath Das-Gupta and Mr. Weller. The later has been prevailed upon to give me four periods (half an hour each time) to address the gatherings. Three of these will be in the morning and only one in the evening. I could not induce him to give me two opportunities in the evening. He cannot also arrange for any classes or lectures for me.

I left Mr. Das-Gupta finally at 1–15 with Miss Singh who had come to meet me there. Mr. Balch failed to put in an appearance. I wonder if he expected me to invite him to a luncheon. He has certainly not written to explain thus far why he could not come.

Miss Singh was true to her word. She had spoken to the Manager of the Y. M. C. A. before she met me. We went together to the Y. M. C. A. The Manager, a Mr. Hickman, is a very nice person. He showed us the room and agreed to put up a notice of our meeting in the Hall of the Y. M. C. A., and that free of charge. The rent of the room was five dollars which I paid. Its seating capacity is about 50, but an adjoining room can be thrown open if necessary. Together the two rooms will hold about one hundred persons. At the Y.M.C.A. Miss Singh left me, and I took some light refreshments at the Cafeteria there. Afterwards I went to Mr. Sufi Bengalee's Office as he had insisted on my calling on him. He gave me one book and one of his Magazines to read; though I did not wish to take them at the time. I have glanced through the book already and found nothing of interest in it.

From Mr. Bengalee's place I had to rush home to be able to meet the ladies who were expected to arrive for tea at my place. They came punctually. One of them calls herself Yogadi Joanaka. She is Indian and is trying to live by giving metaphysical explanations of things to American people. The others were Miss Kapsa, Miss Beverley and Mrs. Kleinschmidt.

Miss Kapsa and Miss Beverley talked from 4 to 6 p.m. with me; they left then, and Mrs. Kleinschmidt came up. Madame Joanaka and she stayed with me, talking of religion, till about 8–15 p.m., after which the Indian woman stayed on for another half an hour to talk further. Then I sent her away, as I was getting very tired and had eaten nothing from the lunch time, though I had taken some tea and ice cream with fruit at 4–15 p.m.

When I got to my room I was too tired to talk even to Mr. Jwala Prasad who met me in the passage. So I went to bed after taking a glass of milk and some fruit. In fact I had already taken the milk before I came up to my room after the departure of the Yogadi.

This morning I had a lot of work to do. I wrote out many notices of the meeting for to-morrow. Sent two of these notices to the two Universities of Chicago. I have also given one notice to be put up in the hall of this house.

It was 11 a.m. when I finished this work. Then I went out to buy fruit and one or two other things. On returning home I finished my luncheon in my room. I ate fruit and white beans and raw cucumber and tomatoes. Then I wrote out my short " response " for the first day's proceedings of the World Fellowship of Faiths. After 2 p.m. I retired to rest and slept for about an hour.

Since 4 p.m. I have been writing letters and revising one of my addresses. It is now 6 p.m. At seven I have to go to Mrs. Baker's whose husband phoned to me to say that he will come and pick me up at 7 p.m. and take me with him to his place in his car. Mrs. Hoff also phoned to say that she would be there with some friend or friends.

I shall therefore stop now and get ready for Mrs. Baker's party.

23—8—33, 11-20 A.M.

Last night I returned from Mrs. Baker's place only a few minutes before the midnight hour, and by the time I had undressed and got into bed it was passed midnight.

Mr. Baker came punctually at 7 p.m. and took me in his car. It was a long drive of about 14 miles along the shore of the Lake. When I returned at night along this drive it was lit up with thousands or rather tens of thousands of lights in various colours. The scene was indescribably brilliant.

I met three other ladies at Mrs. Baker's. One was a Mrs. Levy who had been a member of the Theosophical Society for 4 years and had then given it up to follow occultism; one was Mrs. Dorothy Boedeker who is English by birth, and the third was a Young German Girl, Miss. Stedmann. Mrs. Hoff also came later on, and Mr. Baker's son who is a youth of about 20 years came in towards the end of the evening.

I spoke on Jainism and soul-nature and comparative Religion for about 1½ hours. Some questions were asked afterwards. We had ice-cream and tea and coffee after the questions. Mr. Baker drove me back at 11–15 ; but I insisted on his putting me down at Randolph Street Station from where I took a train to the University street and got to my room a few minutes before 12 o'clock.

This morning I have spent reading and writing in my room. In the afternoon I propose to rest in bed to keep fresh for the evening's work (lecture). There is nothing more to write about now.

24—8—33, 7–35 p.m.

Last Evening's lecture went off quietly. There were not many people present, but I could not expect more than actually turned up, as there had been no advertisement, and in this country as in all European countries without advertisement nothing can be done.

Mr. Das-Gupta told me after I had engaged the room that I need not have spent five dollars and that for an hour's use. I could have got accommodation here in this house ; but it is a pity that he did not think of it before. The Fellowship of Faiths did not advertise my lecture, because they said that they had no machinery for the purpose before the commencement of their session.

I am not sure as to the impression that I could make in the lecture. I spoke for an hour and a quarter. One man was dissatisfied as I did not admit the being of a creator. There was some discussion as to this, but I think he went away dissatisfied with my arguments, and perhaps also with his inability to meet them.

Mrs. Baker was present. Mrs. Kleinschmidt who had come to see me on Monday last is or at least appears to be very much impressed by the Jaina Doctrine. She saw me after the lecture and has desired to learn more of our Philo-

sophy from me. She will now come for the purpose on Monday next at 3 p.m. I think she is a very clear-headed woman, and her son is living in this hostel. Mrs. Baker is a spiritualist.

Jwala Prasadji and I took some milk in a Cafeteria on our way home. It was after ten p.m. that we got home. I sat up reading the Gems of Islam for about an hour and then went to bed. This morning I stayed home.

An enquiry came this morning from a person whose name I could not clearly decipher; but it reads like Ronald Munroe. He wants to know when I am going to hold my public classes. I have asked him to come to me on Saturday next. If he comes I shall instruct him privately, unless there be others willing to come.

In the afternoon, too, I did not go out, as I seemed to need rest. But I went out for a walk about half past five, and have only just returned home.

Miss Kapsa and Miss Beverley have returned the books I had loaned out to them. The occupant of room No. 846 to whom I had loaned out a copy of the "Original Christian Teachings" has gone away and taken away the book too with him. I don't even know his name. Revd. Husnik has also not returned the Right Solution, although a reminder was sent to him a few days ago.

(To be continued.)

Jesus Christ in Indian Tradition.

Mr. Henry Carew, in a letter to the Editor of "The Morning Post" writes:—

With much interest I read the article in the "Morning Post" of September 21st relating to the advent of Christianity in Japan in the year 600 A. D. This seems very probable. In a book which, I believe, is not very much known—in this country at any rate—and which was published in France in 1894, Nicolas Notovitch, explorer and writer, gives an account of the discovery he made in a Buddhist Monastery at Himis, in Tibet, of scrolls of MSS. relating to "La vie inconnue de Jesus" (which is the title of his book).

According to the translation he made of the MSS. (of which many are said to exist in different monasteries of the country), the years unaccounted for in our Lord's life, from the age of twelve to that of thirty or thereabouts, were spent by Him in travelling through India, where He "reached the country of the five rivers and the Radjipoutan, where the worshippers of the god Djain begged Him to remain with them," but disapproving of their ways and views, He left them and went to Djagguernat, where the white priests of Brahma greeted Him joyfully. There He learnt to read and write the language, also to understand and interpret the Vedas.

He remained several years amongst the Brahmins, then continued His journey through India, where he became so loved by the lower classes, to whom He taught the sacred writings which were forbidden to them, that the Brahmins and the ruling class became uneasy. "But Issa (Jesus in Pali) refused to listen to them and proceeded with His teaching." Upon which the Priests and the upper class resolved to put Him to death. But His friends, having heard of the plot, helped Him to leave the country.

He went to Nepal, where He remained for six years, after which, thoroughly acquainted with the sacred Soutras writings, He began preaching everywhere the Word of the Only God,

Creator of all, Father of All. Finally He reached Persia, then in the thrall of Zoroastrianism; but there met with failure, and was taken out of the country by the Priests, and left in the wilderness, that the wild beasts might destroy Him. He escaped, however, and returned to Palestine, where He began His preaching in the Temple.

This is only a very short resume of what the MSS. translated by Notovitch contains of the "Life" of Our Lord during His absence from the country of His birth. The context, is of course, much more elaborate. As is also the story of His death which, according to the Pali scrolls, was not Due To The Jews, who were opposed to it. But this is not relevant to the subject in hand.

I have written this to show how the Christian Creed might have reached Japan as early as the Seventh Century A.D., whilst the writings existing in the monasteries of Lhasa and in many others of Tibet are of as early a date as 3 or 4 A. D. Merchants and travellers passing through Tibet, who had returned from Palestine after having heard of His Miraculous Teaching and the manner of His death, related their very recent experiences to the Buddhist Priests, who added them to the accounts they had trnascribed of His early life.

It is not to be wondered at that the story should have been attached to the Hero-Prince of Japan, for the Tibetans knew that Christ was of the House of David, therefore a Native Prince of Israel, and the overlay of Buddhism, which attaches to the story can be accounted for by the desire to make it more suitable to the minds of the nation to be converted.

I must add, for the benefit of those who have not yet realised it, that Brahmins, Buddhists, Jews, as well as the latter Mahomedans, all acknowledge Christ either as a Great Prophet, a Miraculous Teacher, or as the Incarnation of the Spirit of God.

Hindu, 9—10—33.

Mahavira and Buddha on Nirvana

DAS BUDDHISTISCHE HANS,
BERLIN, FROHNAN,
26—9—33.

To

THE EDITOR,
"*Jaina Gazette,*" *Madras.*

DEAR SIR.

Allow me to congratulate you and say a word of appreciation on the excellent article entitled "Mahavira and Buddha on Nirvana" which appeared in the Jaina Gazette (June 1933) Mr. Upadhya's survey of Vedic, Brahmanic, Upanishadic and Buddha-Jain thought—currents would do credit to any writer on this subject, and his stress on the suggestion that the Aryan-thought-current received some impetus from the indigenous Non-Vedic thought-current is of great importance. Here I only wish to ask the writer a Question or two which I have no doubt he will be kind enough to answer.

1. On page 129, line 23 of the article, we read '......an Isvara, devotion unto whom by meditation is obligatory......? Obligatory or Non-obligatory? I hope it is a misprint, for the Yoga Sutra is Isawara pranidhānad vā. (—either by devotion unto Isawara).

2. On page 131, we read: Jain metaphysic is meaningless without an 'eternal soul', and Buddhism, though reluctant to admit an eternal soul, cannot consistantly stand without that." Will Mr. Upādhayaya please explain, as to what we are to understand by 'eternal soul'? Does it mean the changeless soul of Gita-Doctrine? If so, then in the opinion of the writer of this letter, Buddhism is not only consistant but right also, in denying the existence of any such entity, for a changeless

soul can neither become 'pure' nor 'impure' and can neither decrease nor increase in size according to the size of different bodies (as I hear, it does, according to Jainism). But if 'eternal soul' merely means a changeful entity continuing from one life to the other, then the Buddhist Vinnan (one might call it soul) does not appear to differ much from it. We read in Buddhist scriptures of 'union of parents and the coming of Vinnan being necessary for rebirth.'

Therefore, may I suggest that the Buddhist denial of the Upanishadic Atman (which is a changeless entity) may not be understood as the denial of a 'soul'— a changeful entity that continues from life to life. For then, we may not have much difference between the Buddhist Vinnan and the Jain Soul, unless the latter is not the very same thing that the Upanishadic Atman is. In case, it is the same, then no doubt, we shall find it hard to see the consistency between the conception of a Nitya-atman, and the theories of its purification, rebirth ......etc. as expounded in Jainism.

Yours sincerely,

ANANDA KAUSALYAYANA.

Do Devas Exist?

Under this heading in the Jaina Gazette for July there is much that seems to me 'a proper reply'; there is also much that seems to me very much the reverse. I fully agree that the Jaina believers in this matter, nor Hindus either, nor Buddhists either, nor Christians either "have been hoodwinked" all the time. Many too who do not confess any of these creeds are convinced from personal experince, that the worthy of other worlds, i.e., devas are as often about and beside them to-day as ever they were in the past. The pity of it is, that so few of any creed study the ways of becoming aware of their beneficent

presence. One day mankind will wonder at its present blindness and deafness herein.

I agree too that to visit a very worthy teacher of earth is one motive with which they have come and still come. But I protest at the singular view, the limited, the material view imputed to C. R. Jain, that this is or can be their only motive. His own words, as quoted, rise up to accuse him of writing something without sense. For what is it in the Teacher, that brings about the saintly visit ? The fact that he is a Helper of mankind. This surely implies, that the saintly visitors are also of opinion, that it is good to be helping man. And why should this spiritual zest of theirs be stifled by a merely material distaste ? Were earthly helpers to be debarred by this, no worthy teacher, man or woman, would ever enter a slum, traverse a battlefield reeking like a shambles, to bring aid to suffering. Why then should earthly helpers in overcoming repugnance be so much better than devas, the worthy men and women of unseen worlds ? They are further in the Way in the More than are those of earth :—surely it is those of earth who are Less in that More who most need them, need their loving will to influence them, to guide, to encourage, to deter ! The quoted passage asserts, that the main thing to tempt devas to visit us would be, that in sensuous experience they would not in any way suffer ! What sort of conception can the writer have of the really worthy deva, of his work, his aims, his ideals ? No better, it would appear, than those of the devas as presented in so childish a book as the Pali Vimana-vatthu. Surely worthy Jainas have got further than that at this time of day.

C. A. F. RHYS DAVIDS.

His Holiness Shri Shanti Vijayaji Maharaj

AND

Shri Kesaryaji Teerth in Mewar

His Holiness, the greatest Yogiraj, Blessed Gurudeo Shree Shanti Vijayaji Maharaj, in his sermon to the distinguished Jain Ladies and Gentlemen gathered from several provinces of India, at Bomanwad Teerth, spoke in feeling terms on the unexpected situation which has been created recently in " Shri Kesaryaji Teerth " in Mewar. While speaking on the cordial relations and sympathetic co-operation which existed between the Maharanas and their wise Jain ministers of Mewar, he drew the attention of the audience to the letter of invitation sent by Maharana Pratap to His Holiness Shree Heervijay Soori in Samvat year 1635 in which reference was made of an invitation to His Holiness Jainacharya Shri Hemchandra Soori, the religious guide and preceptor of Maharaja Kumarpal of Gujarat about a thousand years ago. He cited instances proving that the succeeding Maharanas such as Kumbhaji, Rajsinghji, Bhimsinghji, Sajjansinghji, Fatehsinghji and the present Maharana Shri Bhopal Singhji upheld and maintained the holy tradition of their ancestors in the interest they took in Jain monks and their places of pilgrimage. He also quoted instances in which certain Jain ministers proved themselves loyal and faithful in all respects to their masters in saving Mewar from outside invasions.

As an instance of the magnanimity of heart he referred to the presentation by the late Maharana Shri Fatehsinghji of a costly golden and jewelled body and crown valued at about rupees two lakhs and a half to Shri Kesaryaji. Attention was also drawn to the several orders passed from time to time in favour of Shri Kesaryaji Teerth.

From all the above facts he concluded that the Maharanas of Udaipur have one and all proved themselves to be

the protectors of the said Teerth. And, if due to certain misunderstandings an unwholesome situation has been created recently, it behoves the Jains not to turn their back to the Maharana but to approach him for the redress of their grievances so that peaceful atmosphere may be created. The comments made in certain newspapers and handbills in uncourteous language for which the authors personally, and not the Jain community, are responsible, should immediately be stopped and the recognised institutions such as Shri Anandji Kalyanji and Shri Jain Swetambar conference should immediately take up the matter in hand. It is expected that good time will come soon and the result will be favourable.

BAHADURSINGH SINGHI, *Calcutta.*
RAIKUMAR SINGH, *Calcutta.*
GULABCHAND DHADDA, *Jaipur.*

Notes and News

A FREAK OF NATURE.

News is to hand from the village of Aravenu, near Kotagiri of an orange plant about 7 months old with 3 inches height, bearing a green orange fruit, about the size of a medium lime on the top of it. Several people are going to the village to see this curious and surprising growth.

* * * *

A HUGE CANNON

A huge cannon is being built in one of the "Culture Parks" in Moscow. It will be used to make citizens air-minded. The citizen will be invited to place himself inside the cannon, the barrel of which is a tube 75 feet long. Then air from a six-hundred horse-power aeroplane engine will blow a blast through the cannon, propelling the citizen about 120 feet into the air with the apparent speed of a bullet. While the citizen is in mid-air it is said, a parachute will open and the bearer will glide gently down to earth. This, it is hoped, will train the citizen in the art of parachute descents, as a measure of defence in war time.

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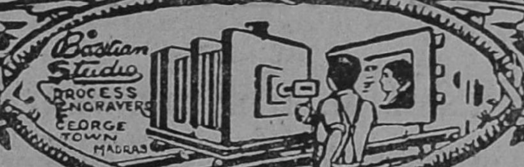

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